

A Petition

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Abstract

The current paper is an edition of unpublished Greek documentary papyrus from Cairo Museum; it dates to AD 306-337. The document is a petition filed by Heras and Taesis's sons, from the village of Karanis (Arsinoite nome), who is known from the Archive of Aurelius Isidorus. The petition concerns the procedure of transmission of *catoecic* land is not valid until then.

Keywords

Archive of Aurelius Isidorus- Registration of *catoecic* land- Petitions- Litigation- in Roman Egypt

SR 3049/243
6.5 x 10 cm

Karanis
AD 306-337 ?

The papyrus is of medium brown color, and it irregularly cut off on the lower, upper and right parts of the papyrus. It is written by a semi-cursive hand. It is impossible to calculate the size of the original sheet. The right side of the text has been damaged. It is written by a semi-cursive hand. In certain places, the text is difficult to read where the papyrus is damaged and the ink faded. The writing is on the recto, along the fibers, in 19 lines. The verso is blank.

On palaeographical grounds, it can be dated to early fourth century AD, for palaeographical parallels to the papyrus, see: *SB* XIV 11551 (Herakleopolites, 324-337 AD, a receipt); *P.Oxy.* LI 3620 (326 AD, a petition); *P.Oxy.* LIV 3770 (334 AD, a petition). For images see: <http://papyri.info/ddbdp/>.

The document is a petition filed by sons of Taesis, daughter of Kopres, from the village of Karanis, who is known from the Archive of Aurelius Isidorus. At the time of the accession of Diocletian, Kopres, had died, leaving his property to his daughters, who were then minors. The girls were brought up by their mother's brother, Ammonios, while their father's brother, Chaeremon, cultivated the land and retained the moveable property and animals belonging to Kopres. In the 290 AD she conducted a sustained campaign of petitions against her paternal uncle Chaeremon; she alleged that Chaeremon had stolen her inheritance and that there had been two

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orders of restitution issued by officials in response to her previous requests, she requested from the strategus Heron, the return of the moveable property left by her father, consisting of 61 full-grown sheep, 40 full-grown goats, 1 grinding mill, 3 silver talents, 2 artabas of wheat, and 2 slaves¹. Taesis was married, a few years later, with landowner, Heras, brother of Isidorus of Karanis. The land register for Karanis refers to royal land of Heras, held by virtue of his wife, Taesis. They owned land at Ptolemais and Kerkesoucha². Heras and Taesis together and Taesis separately acquire receipts for money paid for ships and other related with lands in Ptolemais³. The petition of Heras and Taesis's sons concerns the procedure of transmission of *catoecic* land is not valid until then. The administrator of the record-office (καταλοχισμός) for the registration of *catoecic* land presumably unrecorded of the cession, which was in charge of monitoring the enrollment of soldiers, and of attributing to them a piece of land to support their living. Those soldiers were called κάτοικοι “settlers”, their land was designated under the label “*catoecic* land” (a κλήρος κατοικικός or κατοικικὴ γῆ)⁴. It was shown that the administrative procedure for the cession of *catoecic* land remained in force in the Roman period. The *catoecic* land in the Roman period was transmitted from one holder to another through the same administrative structure, as regards the format of documents pertaining to this procedure⁵:

¹ *P.Cair.isid.* 64 (Karanis, 298 AD, petition to a strategus), ll. 19-22; Harries, J., *Law and Empire in Late Antiquity*, Cambridge University Press, 1999, 185-187; Vandorpe, K. & Clarysse, W. & Verreth, H., *Graeco-Roman Archives from the Fayum*, Leuven, 2015, 84-96.

² *P.Cair.isid.* 6 (Karanis, 300 AD, land register), l. 244; Bentein, K., *Expressing lineage in Roman and Late Antique petitions and contracts: A variationist perspective*, JJP 48 (2018), 1-35; Salem N.A., *Draft of a Petition From The Archive of Isidoros*, ZPE 213 (2020), 209-212.

³ *P.Cair.isid.* 59 (Karanis, 316 AD, receipts for various taxes), ll. 1-8, 33-43; Fournet, J.L., *Disposition et réalisation graphique des lettres et des pétitions proto-byzantines: pour une paléographie "signifiante" des papyrus documentaires*. in: Frösen J., (edd.), *Proceedings of the 24th International Congress of Papyrology, Helsinki, 1-7 August, 2004*, Helsinki, 2007, 353-367.

⁴ Wackenier, S., “L'identification des cléroutiques et de leurs ayants droit dans les contrats ptolémaïques de parachôrsis” in: Guicharrouse, R., Ismard, P., Vallet, M. & Anne-Emmanuelle Veisse (eds) *L'identification des personnes dans les mondes grecs*, Paris, 2019, 183-200; Scheuble-Reiter, S., *Die Katökenreiter im ptolemäischen Ägypten (Vestigia. Beiträge zur alten Geschichte 64)*, München, 2012, 142-194.

⁵ Oates, J.F., “Cessions of katoikic land in the late Ptolemaic period”, JJP 25 (1995), 153-161; Maresch, K., “Die Bibliothek Enkteseon im römischen Ägypten. Überlegungen zur Funktion zentraler Besitzarchive”, APF 48 (2002) 233-246; Benaïssa, A., “Sixteen letters to agoranomi from late first century Oxyrhynchus”, ZPE 170 (2009), 157-185.

1- Notice of μετεπιγραφή, letters sent to another official, informing him that the change of registration had been made.

2- Receipts for the payment of the τέλος καταλοχισμῶν (tax for enrollments), the τέλος μετεπιγραφῆς (tax for the change registration) and the τέλος γνωστείας (tax on recognition).

Those receipts sent by the official in charge of the record-office (καταλοχισμός) to another official called συντακτικός (the recorder of the arrangement) to the holder of the *catoecic* land that the change has been made, see: Yiftach, U., “Comments on Andrea Jördens Nochmals zur Bibliothek Enkteseon”, in Thür, G. (ed.) *Symposion 2009. Vorträge zur griechischen und hellenistischen Rechtsgeschichte*, Wien, 2010, 291–299.

Since the concluding lines of the petition are lost, we do not know exactly what action she wished the judge to take (the registration of the land)⁶.

Text:

	[±?	τῶν τὰ]
	πάντα νικῶν[των δεσποτῶν ἡμῶν Αὐγούστων ±?		μη-]
	τρὸς Ταήσιος τῆς Κοπρῆ [±?]
	μετὰ κυρείου τοῦ [±?]
5	Πασιγένους πεποιῆσ<θα>ι [ἀρμ-]
	όζου Φούνσι ^ο ς Πωλιάνθω .[±?	έν-]
	θάδ' ἔτνεκὸν [±?	συν-]
	τακτ<ι>κὸν ἀπό[±?]
	ης δημοσιώ[νης τέλους καταλοχισμῶν ±?		δι-]
10	καίοις πᾶσι[±?	Ἄ-]
	πφῶ τῷ πακανῶ [±?	ἐπαναγ-]
	κάσει Σεμπ[ρωνίαν Μέλανος ±?		τὸν χ-]
	ρόνο ^ν τῆς μετε[πιγραφῆς ±?		τῆς προγεγραμμέν-]
	ης μου μητρ ^ο ς Ταήσ[ιος		±?]
15	έν τῇ συ<γ>ρα[φῆ ±?]
	μέρος οἰκίας καὶ ψιλ(οῦ) τό(που) [±?		ἐκ τῶν ὑπαρχ-]
	όντων έν αὐτῇ πάν[των καθάπερ ἐκ δίκης		±?]
	ὡς ὑπὸ κακούργων [±?]
	τ[οι]αῦτα παθε[ῖν	±?]

⁶ Fournet, J.L., *Disposition et réalisation graphique des lettres et des pétitions proto-byzantines: pour une paléographie "signifiante" des papyrus documentaires*. in: Frösen J., (edd.), *Proceedings of the 24th International Congress of Papyrology, Helsinki, 1-7 August, 2004*, Helsinki, 2007, 353-367.

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Corrections :

1. 3 κυρίου 1. 6 Πολιάνθου 1. 7 ἔθνικόν 1. 11 παγανῶ
1. 12 ἐπαναγκάσαι 1. 16 ψιλ) τό) παρ.

Translation:

.....
our all-conquering masters Augusti . . .
his mother being Taesis daughter of Kopres . . .
with her guardian . . .
5 son of Pasigenes has made . . .
the fitting (punishment) for Phounsis son of Polianthes . . .
in this case tax-collector . . .
the recorder of the arrangement . . .
. . . the collector of tax for enrollments (catoecic land) . . .
10 to all (my) legal rights . . .
to Apphos the Paganos
to compel Sempronia daughter of Melan
the time of the registration . . .
my mother Taesis mentioned above . . .
15 in the contract . . .
a share of a house and the vacant plot . . .
upon all her property as if by legal decision . . .
that by malefactors . . .
I have suffered such things . . .

Commentary:

The structure of the petitions can be represented as follows:

A - The Opening:

Date formula (name and title of the official to whom it is addressed).

Greeting.

From (name of complain).

B - The Background:

Unjust treatment.

Description of the factual background.

C - The Petition:

A narrative of the wrongdoing.

The desired action.

D - The Closing:

Date formula⁷.

l. 1: papyrus surface is damaged by several holes and cracks throughout, it is impossible to calculate the lost portion of the text.

l. 2: πάντα νικῶν[των]: The emperor's titles has affected by the damage. The victory epithet πάντα νικῶν was founded in papyri under Constantine (324-337 AD), see: *SB XIV 11551* (Herakleopolites, 324-337 AD, a receipt for transport), l. 5; *SB XIV 11548* (Herakleopolites, 343 AD, a receipt for transport), l. 5; Bagnall, R.S. & Worp, A., *Chronological Systems of Byzantine Egypt, 2nd*, Leiden, 2004, 45.

ll. 2-3: [μη-]τρὸς Ταήσιος τῆς Κοπρῆ: The traces are sufficient to confirm this reading, *P.Cair.isid. 59* (Karanis, 316 AD, receipts for various taxes), ll. 21-22:
Αὐρηλία Ταήσει Κοπρῆ χαίρειν. ἔσχαμεν παρ[ὰ] σ[οῦ] ὑ-]
πὲρ τιμῆς πυροῦ καὶ κριθῆς
to Aurelia Taesis daughter of Kopres, greeting, we have received from you for the price of wheat and barley

l. 4: κυρίου: There is an interchange between εἰ and ι. The scribe has written κυρείου incorrectly instead of κυρίου, see: *P.Oxy. I 121* (300 AD, letter), l. 22; Gignac, F.T., *A Grammar of the Greek papyri of the Roman and Byzantine periods: Phonology, Volume 1, Testi e documenti per lo Studio dell' Antichita*, Milano 1975, 190.

μετὰ κυρίου τοῦ: An unknown woman acted with her legal representative. For completing of the expression, there are possibilities, see: *SB XXII 15326* (Karanis, 222-235 AD, cession of land), l. 3:

μετὰ κυρίου τοῦ ἀνδρὸς Αὐρηλίου
with (her) guardian (her) husband Aurelius.

See also: *SB XX 14167* (Tebtynis, 203 AD, census declaration), l. 5:

μετὰ κυρίου τοῦ υἱοῦ Πτο[λεμαίου]υ
with (her) guardian, (her) son Ptolemaios.

See also: *P.Mich. II 121* (Tebtynis, 42 AD, abstracts of contracts), col. 2, 1:

μετὰ κυρί(ου) το(ῦ) ἀδε(λφοῦ) Κώμωνο(ς)

⁷ White, J.L., *The Form and Structure of the Official Petition: A Study in Greek Epistolography*, Missouri, 1972, 15-18, 23-24 and esp. 59-61, Fournet, J.L., *Entre document et littérature: la pétition dans l'Antiquité tardive. in: Feissel, D.- Gascou, J., (edd.), La pétition à Byzance. XXe Congrès international des Études byzantines, 19-25 août 2001. Table ronde (Centre de Recherche d'Histoire et Civilisation de Byzance. Monographies, 14)*, Paris, 2004, 61-74; Waebens, S., Vandorpe, K., Vaneerdewegh, N., *Seeking Justice in and Out of Court, Dispute Resolution in Greco-Roman and Late Antique Egypt*, Peeters, 2023.

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with (her) guardian, (her) brother Komon

The κύριος (guardian) was the legal representative, who should have been mentioned with the woman in Roman Egypt. He was normally her husband, alternatives could be her son, father, grandfather, or cousin⁸. The presence of a legal representative of a woman was well attested in papyri. The guardian of a woman was designated κύριος. But the term ἐπίτροπος was reserved in the papyri for the guardian of a minor⁹. The documents where women record that they act “with a guardian” are frequent in the period before the Constitutio Antoniniana and continue so for some two decades after it. But then the evidence dwindles, see: Keenan, J.G. Manning, J.G., Yiftach-Firanko, U., *Law and Legal Practice in Egypt from Alexander to the Arab Conquest, A Selection of Papyrological Sources in Translation, with Introductions and Commentary*, Cambridge University Press, 2014, 178; Kaltsas, D., *The False Guardian: An Interpretation of P.Eleph. Wagner I*, in: Yiftach, U. & M. Faraguna (eds) *Ancient guardianship: Legal incapacities in the ancient world (Jerusalem, 3-5.11.2013)*, Trieste, 2017, 147-163.

l. 5: πεποιῆσ<θα>ι τ[: For completing of the expression, there are possibilities, the first possibility is ἀπογραφή, see: *P.Cair.I: sid.* 3 (Karaniš, 299 AD, declaration of land), l. 24:

ἀληθῆ με τὴν ἀπογραφὴν πεποιῆσθαι.

I have made this declaration in accordance with the truth.

P.Cair.Isid. 4 (Karaniš, 299 AD, declaration of land), l. 31:

ἀληθῆ με τὴν ἀπογραφὴν πεποιῆσθαι.

I have made this declaration in accordance with the truth.

The second possibility for completing is παραχώρησις, see: *P.Lond.* III 1164k (Antinoopolis, 202 AD, cession of land), ll. 11-12:

[τὴν δὲ πα-]

ραχώρησιν πεποιῆται ὁ Φιλαντινοὺς τῷ Ἑρμῖα

but Philantinoos has made the cession to Hermias

ll. 5-6: [ἀρμ-]όζου: For the best parallel, see: *P.Oxy.* LVIII 3916 (60 AD, petition), ll. 12-13.

⁸ Taubenschlag, R., *The Law of Greco-Roman Egypt in the Light of the Papyri, 332 BC-640 AD*, 2nd ed., Warsaw, 1955, 170-171. Sheridan, J., *Women without Guardians: An Updated List*, *BASP* 33 (1996), 117-131.

⁹ Cotton, H.M., *The Guardian (ἐπίτροπος) of a Woman in the Documents from the Judaean Desert*, *ZPE* 118 (1997), 267-273; For the use of κύριος, cf. Harrauer, H. und Rom, B., *ὁ κύριος-Listen auf Papyrus*, *Aegyptus* 63 (1983) 111-115.

l. 7: ἔθνικόν: The ἔθνικός is a local financial officer, and applied to a tax collector¹⁰, see: Mayerson, P., *The Embolator in Sixth/Seventh-Century Papyri*, BASP 46 (2009), 139-143; Esler, P., *Reading Matthew by the Dead Sea: Matthew 8:5–13 in Light of P. Yadin 11*, *Theological Studies* 70 (2014), 1-12.

ll. 7-8: [συν-]τακτ<ι>κόγ: The συντακτικός is the charge of registration (μετεπιγραφή). The συντακτικός was attested 9 in greek papyri from the Arsinoite nome, These are addressed by the official in charge of the record-office (καταλοχισμός) for to the συντακτικός, see: Yiftach, U., “*Metepigraphê: Ptolemaic and Roman policies on the alienation of allotment land*” in: *Jakab, Éva (ed) Sale and community documents from the ancient world. Individuals' autonomy and state interference in the ancient world* (Proceedings of a Colloquium supported by the University of Szeged. Budapest 5-8.10.2012), Trieste, 2016, 133-151.

l. 9: ης δημοσιώ[νης τέλους καταλοχισμῶν]: This tax is a step of the registration, see: Schubert, P., *Transmission of Cleruchic Land: A Model to describe the Procedure*. AFP 65 (2019), 280-316. for the best parallel, see: *P.Diog.* 37 (Arsinoite, 202-203 AD, receipt for telos katalochismon), l. 1:

Σαραπάμμων δημοσιώνης τέλους καταλοχισμῶν Ἀρσι(νοίτου) καὶ ἄλλων νομ(ῶν)
Sarapammon, the collector of the tax for enrollments (catoecic land) for the Arsinoite and other nomes

ll. 9-10: [δι-]καίους πᾶσι: The parties begin proceedings to enforce legal rights, the judicial system influences the way in which they go about settling their disputes. see: Feissel D. & Gascou, J., *La pétition à Byzance*, Centre de Recherche d'Histoire et Civilisation de Byzance, Monographies 14, Paris, 2004; Maehler, H., *Greek, Egyptian, and Roman Law*, JJP 35 (2005), 121-140; Kelly, B., *Petitions, Litigation, and Social Control in Roman Egypt*, *Oxford Studies in Ancient Documents*, Oxford, 2011, 260.

l. 11: παγανῶ: The scribe has written πακανῶ instead of παγανῶ, cf: *BGU I* 344 (Arsinoite, 300 AD, list of names), ll. 16, 27, 28. The etymological meaning of παγανός is “belonging to a village”, from which develops a secondary one of “civilian” as opposed to enlisted soldier. Some have derived παγανός in the sense of “non-Christian”, see: Christopher P.J., *Between Pagan and Christian*, Harvard University Press, 2014; Chatterjee, P., *Between the Pagan Past and Christian Present in Byzantine Visual Culture Statues in Constantinople, 4th-13th Centuries CE*, Cambridge University Press, 2021.

¹⁰ *P.Oxy.* I 126 (572 AD, transference of taxation), l. 13; *P.Oxy.* LXXXII 5340 (572 AD, application for alteration taxation lists), l. 13;

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l. 12: Σεμπ[ρωνίαν Μέλανος]: The restoration name of the defendant is correct. The archive of Aurelius Isidorus contain 11 attestations from 275-325 AD to Sempronia daughter of Melan as prosperous landowner in Karanis. The land register for Karanis refers to ‘private’ and ‘royal’ land at Ptolemais, Bacchias and Kerkesoucha, held by Sempronia daughter of Melan¹¹.

ll. 12-13: [τὸν χ-]ρόνο\ν/ τῆς μετε[πιγραφῆς]: For the change of registration (μετεπιγραφή) for κατοικική land. The κατοικική land which this category of land was transmitted from one holder another through the same administrative structure. The administrative procedure for the cession of κατοικική γῆ, which was established in the early Ptolemaic period, remained effective from the Roman period under the control of a military authority, the Roman authority introduced a register office (βιβλιοθήκη ἐγκτήσεων), devised a procedure for registering possession and cession of land in parallel. The administrator of the record-office (καταλοχισμός) for the registration of *catoecic* land in charge of overseeing the procedure of cession of κατοικική land in the Roman period¹². This is illustrated by the Gnomon of the Idios Logos required of the scribes who prepared contracts that they enter them in an archive in Alexandria, see: Ferretti, L., Fogarty, S., Nury, E. & Schubert, P., *Cession of cleruchic land: from procedure to format*, ZPE 215 (2020), 201-210.

l. 15: συγ< γ>ρα[φῆ]: The word συγγραφή only came to mean the written contract issued by the ἀγορανόμος or γραφεῖον, Wolff suggested that the συγγραφή was oldest contractual form in the Greek world¹³, the συγγραφή was a type of documentation like as συνάλλαγμα, συμβόλαιον and ὁμολογία. The συγγραφή was a double written certificate, and was taken over as a form for recording a transaction in an objective written form and determined by the consent of the parties¹⁴, see: Yiftach, U., *Συγγραφή ὁμολογίας - συγγραφή συνοικισίου: A Problem Reconsidered*, JJP 29 (1999), 137-149.

¹¹ *P.Cair.Isid.* 6 (Karanis, 300/305 AD, land register), l. 250; *P.Cair.Isid.* 22 (Karanis, 303/304 AD, collection of meat), l. 22; *P.Cair.Isid.* 9 (Karanis, 309 AD, report of sitologoi), ll. 144, 252; *P.Cair.Isid.* 12 (Karanis, 313/314 AD, assignments of Epinemesis), l. 70

¹² *BGU V* 1210 (Theadelphia, 149 AD, Gnomon of the Idios Logos), ll. 221–224:

¹³ Wolff, H.J., *Das Recht der Griechischen Papyri Ägyptens in der Zeit der Ptolemäer und des Prinzipats, Organization und Kontrolle des Privaten Rechtsverkehrs. Handbuch der Altertumswissenschaft, 10 Abteilung, 5 Teil, 2 Band*, Munich: Beck, 1978, 57-63, Gagarin M. and Cohen D., *The Cambridge Companion to Ancient Greek Law*, Cambridge, 2005, 330.

¹⁴ Ratzan, D.M., *Contract Norms and Contract Enforcement in Graeco-Roman Egypt*, Columbia University, 2011, 245-246, 249, 265; Kloppenborg, J.S., *Christ's associations, Connecting and belonging in the ancient city*, Yale University Press, 2020, 49-50.

I. 16: ψιλ(οῦ) τό(που): This place is located within the urban communities or in their vicinity (περὶ κώμην), and it has formed an intermediate area between the village and the cultivated lands. A ψιλὸς τόπος constitutes both an area buildable, and one in which the building is demolished or falls into ruins: therefore it is not a ψιλὸς land in an absolute sense, but it can also contain ruins and rubble, see: Bonati, I., *Il lessico dei vasi e dei contenitori greci nei papyri: Specimina per un repertorio lessicale degli angionimi greci*, *Archiv für Papyrusforschung und verwandte Gebiete - Beihefte* 3, Germany, de Gruyter, 2016, 32, 55-58.

II. 16-17: [ἐκ τῶν ὑπαρχ-]όντων ἐν αὐτῇ πᾶν[των καθάπερ ἐκ δίκης]: This expression indicates to the execution clause¹⁵, the clause in the form of the καθάπερ ἐκ δίκης. In case of non-fulfillment could avail the execution against the property (usually these were land, slaves, or livestock)¹⁶, see: *P.Mich.* XI 614 (Oxyrhynchus, 256 AD, petition to a strategos), II. 24-25:

ἐκ τῶν ὑπαρχόντων μοι πάντων καθά-
περ ἐκ δίκης.

upon all my property as if by legal decision.

SB IV 7358 (Karaniš, 277-282 AD, contract of obligation of service), II. 14-15:

ἐκ τῶν ὑπαρχόντων αὐτῇ πᾶν-
των καθάπερ ἐκ δίκης.

upon all her property as if by legal decision.

I. 18: ὡς ὑπὸ κακούργων: a very close parallel, see: *P.Cair.Isid.* 66. (Karaniš, 299 A.D., petition), I. 8:

εὔρον τα[ύτη]ν ὑπὸ κακούργων ἐμπρησθεῖσαν.

I found that this (grain) had been set on fire by malefactors.

The petitioner often used specific terms to refer to violent behaviour, see: Parca, M., *Violence by and against Women in Documentary Papyri from Ptolemaic and Roman Egypt*, *Studia Hellenistica* 37 (2002), 283-296; Bryen, A.Z., *Visibility and Violence in Petitions from Roman Egypt*, *Greek, Roman, and Byzantine Studies* 48 (2008) 181-200; Bryen, A.Z., *Violence in Roman Egypt: A Study in Legal Interpretation*, University of Pennsylvania Press, 2013.

¹⁵ Simon, D., *Studien zur Praxis der Stipulations klausel Münchener Beiträge zur Papyrus Forschung und antiken Rechtsgeschichte* 48, München, 1964, 41-44; Llewelyn, S.R., *The procedure of execution and the prosbolê*, *New Documents Illustrating Early Christianity* 7 (1994), 197-232

¹⁶ Rupprecht, H.A., *Zwangsvollstreckung und dingliche Sicherheiten in den Papyri der ptolemäischen und römischen Zeit*, in *Symposium 1995: Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Korfu 1.-5. September 1995)*. Ed. G. Thür and J. Vélissaropoulos-Karakostas. Cologne, 1997, 291-302.

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l. 19: τ[οι]αῦτα παθεῖν: Also suspect are narratives of the wrongs allegedly suffered by petitioner, see: Bagnall, R.S., *Women's Petitions in Late Antique Egypt*, in Feissel, D. and Gascou, J. (éds.), *La pétition à Byzance*, Centre de Recherche d'Histoire et Civilisation de Byzance. Monographies 14. Paris, 2004, 53-60, in BASP 42 (2005) 275-282.

Conclusion:

The conclusion does refer to give papyrological evidence for:

- The archive of Aurelius Isidorus.
- Taesis daughter of Kopres.
- Heras and Taesis's sons.
- The procedure for the cession of *catoecic* land.
- Phounsis son of Polianthes.
- The συντακτικός is the charge of registration (μετεπιγραφή).
- Sempronia daughter of Melan as prosperous landowner in Karanis.
- The tax collector (ἐθνικός).
- The collector of tax for enrollments.

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